

HISTORY OF THE
WILLIAM SNOW
AND
ROBERT GARDNER
FAMILIES

PIONEERS OF 1847 AND 1850

BY
CELESTIA SNOW GARDNER

PUBLISHED 1942
SALT LAKE CITY
UTAH

Acorn Printing Company

*This book
Copied from
Lucille Anderson
Nielson's Aunt's
library.*

Parti Division

R-I-C-H-A-R-D S-N-O-W

It is believed he sailed Nov. 20, 1635, from Gravesend, England, in the ship "Expedition," bound for Barbados, and was born in 1607.

Married Anne or Annie, lived and died at Woburn, Mass. May 5, 1677. He had 5 sons:

JOHN	JAMES	DANIEL	SAMUEL	NICHOLAS
Born about 1640	Born about 1642	Born Feb. 4, 1645	Born May 28, 1647	Born Mar. 29, 1649
Died Nov. 25, 1706	Died after 1704	Died Jul. 16, 1646	Died Nov. 28, 1717	Died Apr. 14, 1711
Of Woburn, Mass.	Of Woburn, Mass.	Of Woburn, Mass.	Of Woburn, Mass.	Of Woburn, Mass.
Married Mary Green	Had a son James	A Child		Had no children

SNOW family Coat of Arms



BERUBABEL
b. May 14, 1672
d. Nov. 20, 1733
Resided at Woburn
M. Mar. 30, 1706, in Woburn

SAMUEL (Lieut.)
b. Feb. 8, 1670
d. Jan. 12, 1748
Prominent in Ashford, Conn.

SAMUEL
b. Aug. 24, 1692
at Woburn, Mass.
d. Dec. 24, 1756

OLIVER
b. Aug. 22, 1721
d. Mar. 16, 1796
at Ashford, Conn.

OLIVER
b. Mar. 28, 1749
d. Aug. 5, 1841
Removed to Ohio, 1806

OLIVER
b. Sep. 15, 1775
d. Oct. 17, 1848
at Walnut Grove, Ill.
Lived at Mantua, Ohio

Per crucem ad coronam
For the cross and the crown
Or Loyalty to the Church and
the Nation
Prepared by LeRoy C. Snow
President
RICHARD SNOW FAMILY
Organization
47 E. So. Temple St.
Salt Lake City, Utah
We solicit correspondence
with relatives everywhere
PLEASE SEND US YOUR NAME,
ADDRESS and RELATIONSHIP.

JAMES
b. Jan. 28, 1770
Chesterfield, N.H.
d. Sep. 2, 1850

LEVI
b. Nov. 1, 1787
Chesterfield, N.H.
Lived in Far West & Quincy

GARDNER	WILLIAM	BERUBABEL WILLARD	ERASTUS	ELIZABETH	LORENZO
b. Feb. 15, 1793	b. Dec. 14, 1806	Mar. 29, 1809	Nov. 9, 1818	b. Jan. 1, 1804	b. Apr. 3, 1814
Chesterfield, N.H.	Vermont	Vermont	Vermont	Becket, Mass.	Mantua, Ohio
d. Nov. 17, 1889	d. May 19, 1879	May 27, 1888	Aug. 27, 1853	d. Dec. 5, 1887	d. Oct. 10, 1901
Manti, Utah	Pine Valley, N.H.	S.L.C. Ut	At Sea	S. L. City	S. L. City



These all were born within 25 years of one another, 1793 to 1818, and died within 22 years of one another, 1879 to 1901, at 70 to 86 years of age (excepting Willard, who died at sea). They lived far apart, in Vermont, Massachusetts, Ohio and New Hampshire when they received the Gospel. They came to Kirtland, Nauvoo and then to Utah. They all, excepting Eliza, have a large posterity, scattered throughout the United States.

SOME BRANCHES OF THE RICHARD SNOW FAMILY

21-1-2-3-1-1-1 3-2-0-2
It is believed he sailed for. 20, 1835, from Greenstead, England, in the ship "Expeditio",
bound for Barbados, and was born in 1807.

Married Anne or Annie, lived and died at Tournay, N. H. May 5, 1677. He had 5 sons.

JOHN	DANIEL	BORN Mar 29, 1867
MARY	DAVID	BORN May 28, 1847
WILLIAM	JAMES	BORN Feb 4, 1845

Born about 1660	Born about 1692	Born about 1700	Born about 1710
Died after 1706	Died after 1704	Died Jul. 18, 1646	Died Apr. 14, 11
		Died Nov. 28, 1717	

Of Woburn, Mass. Of Woburn, Mass. Of Woburn, Mass. Of Woburn, Mass.

ried Mary Green	Had a son Jacob	A Child	Had no child
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NOV. 20, 1733

b. APR. 24, 1692

At Hoboken, N.J.

2. Dec. 31, 1756

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May 12, 1777
Per cruce[m] ad coronam
For the cross and the crown
b. Aug. 28, 1721

Or loyalty to the Church and the Nation
d. Mar. 10, 1970
at Ambrosio, C

Cheserfield, ...
Prepared by Anna C. Snow
President
RICHARD SNOW FAMILY
CLIVER

Organization
47 E. 90. Temple St.
6034 York City Mich
b. May 20, 1949

Aug. 12, 1741
 England, 1883.
 Oct. 12, 1795

Sale date very open
 No solicited correspondence
 with relatives everywhere

d. Aug. 5, 1641
 Removed to Chio.

PLEASE SEND US YOUR NAME,
ADDRESS and RELATIONSHIP.

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Jan. 28, 1970	B. Nov. 1, 1967	D. Sep. 19, 1966
Chatterfield, N.H.		
		A. Oct. 17, 1965

Lived in Fairport & Quincy
at Walnut Grove
Lived at Mantua, Oh

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at World's Fair For 17,000	Vermont May 19, 1876	Vermont Sep. 27, 1888	Vermont Apr. 25, 1888	Vermont May 28, 1898	Vermont Dec. 6, 1887	Vermont Oct. 10, 1887
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born all were born within 25 years of one another 1795 to 1819 and died within 22 years

mother, 1875 to 1901, at 70 to 96 years of age, exceeding 100 years and was the oldest mother in Vermont, Massachusetts, Ohio and New Hampshire when they received the Gospel. In 1891, they all accepted Christ, have a large posterity, and are still living.

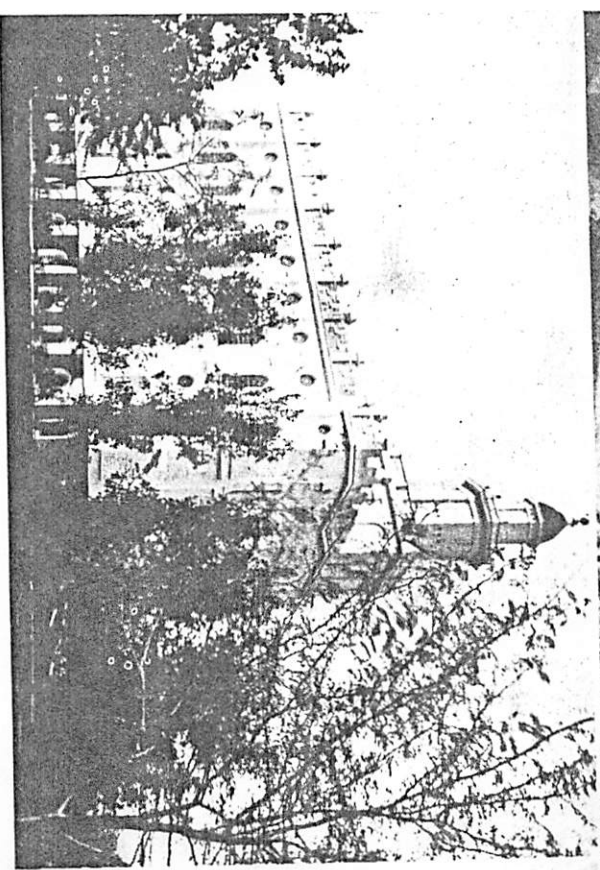
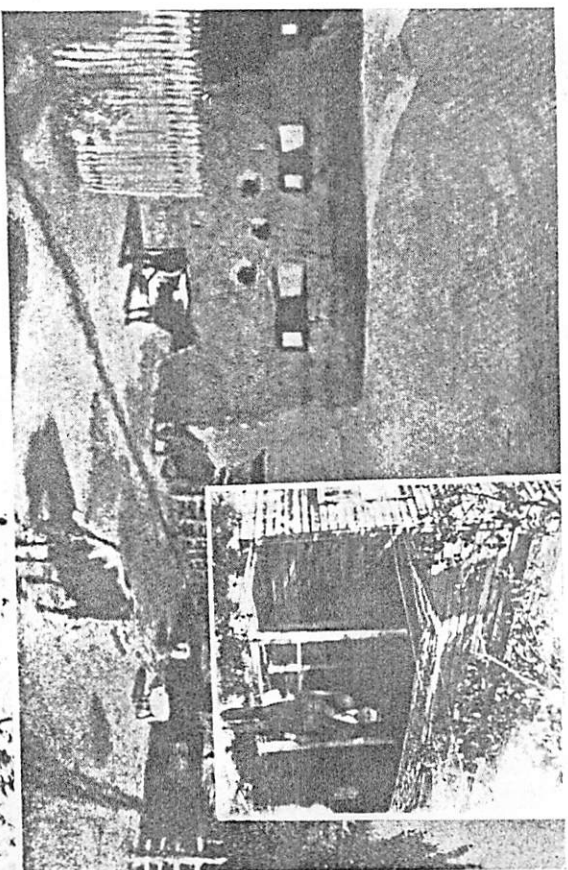
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SONS BRANCHES OF THE RICHARD SNOW FAMILY

SOME BRANCHES OF THE RICHARD SNOW FIRM

SOME BRANCHES OF THE RICHARD SNOW FAMILY

2



The Mud Fort, at one time a walled town enclosing much of the present site of Lehi. The house, inset, the first Snow home in Pine Valley. It was built with wooden nails.

The beautiful St. George Temple. The Gardners and Snows contributed generously for its construction. Thirteen Gardners and Snows were married there.

PREFACE

This brief history of two families has been compiled primarily for the benefit of the members. It was revealed to the Prophet Joseph Smith that the members of the Church should keep records. Time has proved the importance of his instruction to his people. Similar instruction has been given many times during important eras of history and it comes down from the dim past in tradition, counsel and scripture.

"Let the records be made of men and things, lest they pass out of memory and be lost. Then perpetuate them, not on wood or stone that may crumble to dust, but upon paper chronicled in picture and word that endure forever," said Kirkland.

Such advice from prophets, patriarchs and wise men has given us one of the greatest treasures of civilization, books. "In books lie the record of all past times, the articulate audible voice of the past when the material things have altogether vanished like a dream."

The descendants will find pleasure and an increase in faith in reading of the religious background and the devotion their parents gave to the Church. They will also be impressed with the fact that the spirit of the Gospel raised people to a higher level and that while these pioneers did much for the Church, the Gospel did more for them. It brought out important qualities in these two families that may otherwise have lain dormant.

Their lives have been rich in experiences, many of them stranger than fiction and there is romance in their daily lives.

Historians become keenly aware of an important principle of life expressed by Edwin Markham:

There is a destiny that makes us brothers:
None goes his way alone;
All that we send into the lives of others
Comes back into our own.

This is especially true in the Mormon family and we are each a part of the other. As Ernest Hemingway has said, "Therefore do not go to see for whom the bell tolls; it tolls for thee." And he might well have added the companion thought that when one of us becomes more conscious of his treasures or more alive to truth and beauty, the lives of others become richer. So each sketch is a thread, we may say, in this tapestry of history.

The importance of gathering these threads and weaving them together has so impressed me that I assumed the responsibility of this work. It has been a heavy responsibility but a pleasant task. Many members of the families have been similarly impressed and have cooperated generously.

The length of the sketches in this volume is in no sense

intended to indicate the comparative achievements of the members of these two great families. Some members have kept diaries and left recorded history, others have not left us this valuable legacy. This is unfortunate because of the importance of the era in which they lived.

Grateful acknowledgement is made of the assistance rendered by the children and grandchildren of William Snow and Robert Gardner in the preparation of this book. Indeed, the names of all who have cooperated are too numerous to mention. But the following have made special contributions of data, pictures, and sketches. In addition to gathering much data for the history of his father's and mothers' family, William J. Snow has written a number of their sketches and edited others. Others who have made large contributions are:—

George Gardner, Bernella E. Gardner, Ivie Gardner Jensen, Margaret Gardner, Lyle M. Berry, Orrin H. Snow, Mamie Meeks Wirthlin, Chloe Gardner, Emma G. Abbott, Ann Snow, Ercel G. Hopkins, Zella M. Walker, Annie McDonald, Stella Frampton, Ivy Greenwood Steele, Maud Rencher Thomas, Mary Helm Cornwall, Leona Gardner, Bertha Gardner, Larue Snow Young, Mildred Bently, Jennie Cox Thornton, Vera Snow Hilton, Josephine G. Moench, Reuben G. Miller, Edna S. Neilson, Julia H. Kesler, Jane Kimball.

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CHAPTER I

WILLIAM SNOW

William Snow was born at St. Johnsbury, Vermont, on December 14, 1806. The inborn characteristics which he received from his goodly parents were greatly affected by the unusual physical and social environment of his early life. In this respect Sir Gilbert Murray said at a recent world conference of educators, that the main objective of education was to create truer beliefs and better desires. He adds that the association of great men is the best means of obtaining these ends.

To properly understand this courageous, mild mannered, kindhearted man from Vermont, it is necessary to know something of his physical and social environment.

William Snow's immediate family was of the highest type. One brother, Erastus, next to Brigham Young was one of the west's greatest colonizers. He was a keen, fearless, and practical minded man, according to a great historian, Andrew Jensen. This historian has written dozens of volumes of biography from personal and intimate association with all of the Church leaders and he speaks with pride of Erastus as his best friend. Zerubabel, another brother became a noted jurist and honored judge. Willard was a member of Zion's Camp and a great missionary. In some way each member of the family made the world a better place in which to live.

In the same vicinity and at about the same time there lived Joseph Smith, Brigham Young and Heber C. Kimball. William became intimately associated with these men early in life. These three church leaders were a powerful influence on his beliefs and desires.

The religious environment was the strongest influence in the life of William Snow. While he was living at Charleston, on May 14, 1832, there came to the town two "Mormon" missionaries, Orson Pratt and Lyman E. Johnson, both just over twenty. They had traveled many miles without purse or script, carrying their change of clothing in their hands and preaching wherever they were led by the spirit. They tarried in Charleston ten days and preached seven times in this region. "In these parts," wrote Orson Pratt in his journal, "the Lord wrought by our hands many miracles of healing."

One of these remarkable manifestations which had a profound influence on young William's life was the healing of Winslow Farr's wife, Olive. She had been a constant sufferer and

helpless invalid for seven years but upon Elder Pratt's administration she was immediately made whole. A few days later the whole family was baptized. This no doubt influenced the Snow family for they also soon joined the church.

A short time previous to this event fire destroyed the Snow home. Levi, the father always kept a large pile of wood which caught fire and spread to the house. There was but time to carry his wife, who was sick, with her bed to safety and save some of the furniture. Since they had just completed a large barn, the sick woman and the furniture were moved there. The family was still living in it when the elders were preaching in the neighborhood. Because of its size it proved to be the most convenient place in which to hold the Latter Day Saint meetings.

In addition to the loss of the home Levi had recently lost considerable of his property through litigation. William thinking to better his circumstances and to help the family bought a piece of land in Charleston, Orleans County. In the Spring of 1829 he went there to live, staying with a man near the farm. He labored on the farm, acted as constable, and collected the State and County taxes.

One evening Hannah Miles who was keeping company with this man's son came to visit the family. She stayed until after dark expecting, of course, that the young man would accompany her home. He, however, was afraid to be out in this unsettled country after dark and let Hannah start out alone. This discourtesy on the part of her gentleman friend so disgusted William that he escorted her home. From this time on they became acquainted and a frequent walk to Hannah's home became a great pleasure to him. They grew better acquainted and more attached to each other, and on September 21, 1832, they were married.

He had been baptized the previous May 19th. During this month he and Lyman E. Johnson, who was later to become an apostle spent considerable time studying the scripture and they received many testimonies and important truths concerning the Gospel. Soon after he was ordained an elder. The Gospel seemed so plain, so simple, and so important to him, he was anxious to go out and preach to all his neighbors. He was soon to be disappointed, however, to see how few were interested, but he never lost enthusiasm for the work and from this time on his life and energies were devoted as were Samuel's of old to the work of the Lord. No sacrifice was too great, no toil too severe, no undertaking too hazardous for him if the end in view was the furtherance of God's purposes.

The Savior when asked about his work replied that he went about doing good. Going about doing good was one of William's

chief activities, from the time he joined the church until his death.

In February of 1833, William baptized his brother Erastus into the Church and thus brought into it one of its outstanding apostles, a colonizer next to Brigham Young and a missionary whose achievements have been surpassed by only a few in the first hundred years of Church history. He opened the Scandinavian Mission which was, outside of the British Mission, the most fruitful. About one seventh of the present Church membership originated from this mission and it has contributed greatly to the leadership of the Church.

William's faith was strengthened by two remarkable instances of healing by his administration in 1832. The one case was his sister Lucina's child, the other his younger brother Charles. Much of his time in the Church was spent in blessing, healing, comforting, and helping the sick and those in need.

After joining the church the spirit of gathering came upon the Snow family and they moved to Kirtland to join the saints. Erastus went in 1835, and was present at the dedication of the Temple and saw that remarkable spiritual manifestation.

William was living in Far West in one of the most trying times of the Prophet's life and in one of the most critical periods of the Church history. After the Saints had suffered the cruelest of persecutions and had been driven from Jackson County to Far West, he came to help them in their new location and to comfort them in their trials. Many were apostatizing in Kirtland. Some who had but recently been Joseph Smith's close and confidential associates tried to overthrow him in his absence.

At Far West, in these trying and perilous times, Hannah's daughter Abigail was born.

William there learned of the loyalty of such men as Brigham Young, Heber C. Kimball, John Taylor, and Willard Richards who had so recently joined the Church. He knew of the work in Canada and that the Lord had inspired the Prophet to open the British Mission.

William was in Far West when the Prophet first announced the Law of Tithing, and was in Nauvoo by 1841, and on March 27 of that year Hannah died. Three of her children had died before her. Persecution and the many moves were hard indeed on women and children. William was now left with one little girl. In August of 1842, he married Lydia Leavitt who was a real mother to the little girl. Lydia had two children, one a girl she named Sariah and a boy named Levi.

William Snow was one of the few close friends to whom the Prophet first confided the principle of plural marriage. He

accepted this principle and married Sally Adams in January, 1846. His Bible which contains a record of this marriage is today highly prized and owned by the Daughter's of the Utah Pioneers and is kept in the hall of relics in a glass case in the State Capitol.

At the time the Prophet and Hyrum were in Carthage jail, Erastus was sent to Carthage with some furniture to sell and while there went to see the Prophet and Hyrum. Quite a number of people were in and about the jail when guards called, "All out; the gates will be closed."

Erastus suddenly found himself locked in. The Prophet seeing his concern told him that not a hair of his head would be harmed on account of this visit. After talking to Erastus for some time the Prophet told him to go out and quiet the mob. He obtained permission to do so and after talking to the mob was allowed to depart in peace. This was a treasured incident in the Snow family.

At another time, according to Frank, a son of Erastus, the Prophet made him a remarkable promise. This was at a dedicatory service, seemingly of the Kirtland Temple. While the Prophet was speaking he looked to the back of the hall and said, there is a young man (Erastus Snow) who will go to the Rocky Mountains and become a great missionary to the Indians.

William lived to see the great influence for good and peaceful relation accomplished by Erastus Snow in connection with the Dixie Mission. The powerful Navajo tribe, the Hopi and the Utes of that section became peaceful and friendly through the missionary work and trade with them.

These promises and the close association with the Prophet and many of the future leaders of the church were of great strength to William during the severe trials that began in Missouri and continued until the Snow family had reached the Rocky Mountains and later crossed the State of Utah.

After being driven from Nauvoo, William camped on the banks of the Mississippi with his family. There were heavy cold rains and driving winds; their only shelter was a covered wagon. That night the baby, Levi, took cold and died. He was buried the next day on the banks of the river.

As soon as the weather permitted and they could organize for travel the saints moved on to the Missouri River and built the town of Winter Quarters. The first step was the building of log houses and sod huts for shelter, then crops were planted for they planned to stay there over the first Winter. This Winter was cold, the shelters poor and a plague of sickness broke out. With many of the men away working in the neighboring states trying to get food for their families, for they had not been allowed to gather their crops in Nauvoo, there was scarcely enough left

to care for the sick and dying. During this time Lydia took sick and died leaving Abigail and Sariah for Sally to care for.

Though the winter was severe spring opened up pleasant. The grass was abundant for the cattle and sheep that roamed about by the thousands, for from ten to fifteen thousand people had gathered along the river and each family had a few cattle to take on their westward march.

William had hoped to go on to Salt Lake this spring but Brigham Young did not want too many to enter Salt Lake Valley until an exploring company had made the trip and some preparations made for the large and growing population. Then he wanted part of the saints to stay and grow crops for those gathering from England, Canada, and the United States to march over this road. So William remained there two years and did not reach the Salt Lake Valley until 1850. He was captain of one hundred. *snw*

Erastus left for the Danish Mission, October 19, 1849. This company reached the Missouri River about where Nebraska City now stands about the first of December in a blinding snow storm, which had lasted about fourteen hours. The snow was about three feet deep when they reached the barracks on the west side of the river, and how joyful they were at finding cabins there to shelter them and their animals.

The river was full of slush ice and they saw no means of crossing it. All joined in prayer that night asking the Lord to cause the ice to speedily congeal and make a bridge to cross over. When they awoke the next morning the river was glazed a little below them with floating ice. The next day all passed over with their horses and wagons, and the day after the ice broke up again and there was no more crossing the river for three weeks after.

When he reached St. Louis, Sister Strepper, a kind-hearted lady, cared for him like a faithful mother. During a week stay he was very sick for a few days. Then suddenly they discovered he had small pox. The lady had a large family of little children and a young babe.

She exclaimed in her anxiety, "Oh my poor babe, and my poor children," none of whom had been vaccinated.

For a moment a feeling of grief came over Brother Snow, that he should be the cause of this agony, but immediately the spirit came upon him and he said to her, "Be of good cheer. Because of what you have done for me, God will shield you and your house and none of you shall suffer on my account." She believed his word and was comforted, and so far as he could learn none of her children or herself took the disease.

On September of this year an act of the National legislature provided for the organization of the Territory of Utah. Its orig-

inal size was 225,000 square miles, being bounded on the north by Oregon and on the east by the Summit of the Rocky Mountains and on the south by the 37th parallel and on the west by California.

When the county government was formed William was appointed a magistrate and when Salt Lake City was incorporated, he was appointed alderman. He was a member of the first Territorial Legislature in 1851-1852, also 1855-1856 and 1868-1869. A recent issue of the *Deseret News* states, "The Mormon colonizers of the Great West showed exceptional ability in the practical use and distribution of water, but they did not do as well in granting and recording titles of water claims.

✓ "But the point of importance in this study is to recognize the empire building ingenuity and wisdom of the founders of Utah in their setting aside the long adhered to doctrine of riparian rights and adopting the doctrine of appropriation of available waters for the economic benefit of the people as a whole. This doctrine of appropriation was sustained in the law of 1852, and served as the basis for the future laws." ✓

William's brother Erastus helped to draw up the first State of Deseret constitution and his brother Zerubbable was the first Chief Justice of the Territory of Utah for the United States. Erastus had already been ordained an Apostle on February 12, 1849; so it is seen that the Snow family was taking a prominent part religiously, politically, and socially in building up the new inland State. William was called on the Dixie Mission and reached there in 1865.

Soon after reaching Pine Valley he taught the school during the winter. He was ordained bishop of the Pine Valley ward on July 6, 1867, and about 1870, became probate Judge of Washington County.

The duties as bishop continued until his death. They entailed both religious and temporal affairs for at that time a bishop was both spiritual and temporal counselor of his flock.

Whenever he went to St. George he always had a great many errands to run for his ward members, especially women. There was no store in Pine Valley and the nearest source of supplies was St. George. There the main place to buy supplies was the tithing office and connected with it was a convenient but somewhat unusual economic order. The Church tithes were paid in "kind" if a man grew grain he paid his tithing in grain, if he made shoes, barrels, tubs, or cloth, a tenth of these articles was turned into tithing. This resulted in a type of a department store for the tithing office. The Church issued tithing script, a form of paper money. Workmen on church projects were paid a part and sometimes in full with "Script." While it gained quite general circulation it was always redeemable at the tithing office.

Bishop Snow accepted it in exchange for produce at his office and since he made frequent trips to St. George with the surplus tithing he was constantly pestered to bring materials from there. Oftimes widows, and occasionally others, would send for something that would have to be purchased at a general store. At times they forgot to pay the Bishop.

One day when the Bishop had an unusual number of these errands to run while in St. George and when Erastus wanted to have a short visit with him, he said, "William you are so darn good you aren't good for anything. You spend all your time on those widows and people who ought to run their own errands. I never have time to visit with you when you come down."

Erastus's son Frank said afterwards, "I felt badly to hear father say that to one of thme best men that ever lived. But Uncle William replied,

"Well, you are my Stake President and I'm just following your example. I notice that you are never able to attend to the real business of your office until after the women and old men have gone to bed. They take your full day getting advice on all their little affairs during the day. No matter how busy you are you can't turn them away." And he couldn't.

"So they laughed and took time to visit while several regular visitors awaited in the tithing store to see father and some of William's errands were neglected.

"Father told William an experience that he and I had while traveling in Arizona.

"We had four horses on the wagon for the roads were poor, sometimes even hard to follow. Just at dusk we could see that we had gotten off the road and were lost. We had no water for the horses and just a little for ourselves in a canteen. It had been hot and the horses were very thirsty.

"After we had taken the harnesses off the horses he knelt down by the wagon tongue and instead of praying as we usually do, it seemed to me that he was just talking to the Lord. He said, 'We are out here on your errand and we are without water for our animals and have little for ourselves. We should like to be guided in knowing what to do.'

"He got up looked about, then shaded his eyes with his hands then said, 'You see Frank, that point of the mountain just beyond those low hills. Just around that we shall find water.'

"We rode the horses over there and found water for our animals and us."

Whether partly from the advice of Erastus or the General authorities it is not clear but William, following the general lead of other Mormon settlements, formed a cooperative store in Pine Valley.

It seemed a good time since the Pioche mines had just opened and there was a good market for lumber. Since William organ-

ized the store he managed it. For a time it seemed to prosper since there was considerable money but people began to run accounts and in a small town it is difficult to refuse credit. When the mines closed down the store went broke. Many of those who put in stock came to William and wanted him to refund their money. They had taken their dividends cheerfully when the store was making money, but when it went broke they did not want to take the loss. Since, however, he had encouraged the venture and was bishop of the little ward he paid most of the claims, though it worked a great hardship on him.

On May 7, 1879, he was seized with his last illness. Surrounded by his family and friends he called his sons together and as father and patriarch, to which position he had recently been ordained, he gave each of his sons a blessing. He spoke with great faith and earnestness the desire of his own great soul. He evoked God in Heaven to guide and protect them and above all to preserve them in the faith. His last words were, "My friends in the gospel."

The words of the poet Christy Lund Coles express something fine and especially fitting that applies well to his career:

These are the things that are worth the most
These are the things that time has proved best
A hearth where the fire is warm and bright
A home where the wanderer comes to rest.

These are the things that will endure
Longer than all that time has found
Courage and faith and tenderness
Love and a spot of homely ground.

Wm. J. Snow relates the following tributes paid his father William Snow.

"I was principal of the Uintah Stake Academy 1907-1908. In 1908 Apostle John Henry Smith attended the Uintah Stake Conference. In the afternoon meeting, he declared there never was a more honest man living than William Snow. He was absolutely loyal and true to his church, to his brethren, and to his God."

Uncle Shipley Snow said to Cousin Edward H. Snow and me when we visited him in 1902 in Stanstead, Lower Canada—Erastus Snow had a Daniel Webster intellect. He would have been a leader in organization or institution or state, but my brother William was absolutely without guile.

Erastus bowed at the grave in Pine Valley (May 21, 1879), where William was being buried in humble reverence and declared, "My dear brother, William, how I envy you! This grave is far too small for your great soul."

CHAPTER II

SALLY ADAMS SNOW

Sally Adams Snow was born May 29, 1825, at Compton, Lower Canada. Her parents were James Adams and Betsy Leavitt Adams. She was the oldest child in a family of four. Mr. Adams was the proprietor of a modest little tavern or way-side inn to which many guests came. One night the tavern burned to the ground and the family lost all of their household possessions. This situation was a grievous one for a short time, but kind friends came to their aid and very shortly housekeeping was resumed on a new plan, and equally comfortable.

Sally remained in Canada until she was thirteen years of age. She says of some of the events immediately following. "At the age of thirteen, with my parents, I left Canada for the purpose of gathering with the saints in Missouri. Enroute we stopped a week in Kirtland, Ohio, and visited the mother of the Prophet Joseph Smith. It was then perilous times for him and his people, he was himself in hiding. However, while we were there he appeared and preached to the assembled Saints on Sunday. His followers hung on his words as though they were the words of the Lord. I well remember one incident related by Sister Lucy Smith. While Joseph was translating the Book of Mormon from the Gold Plates, his enemies were pursuing him with vindictive hate. Being hard pressed at one time and fearing the plates would be stolen from him, he rushed into his mother's room to hide them under the hearth. In his hurry he mashed his hand. Sister Smith pointed out the rocking chair in which he sat while she did up his hand.

"Acting according to counsel, we remained at Twelve Mile Grove, Illinois, during the five years, and then in 1843, we proceeded to Nauvoo. There we heard the Prophet speak several times. His voice was the voice of inspiration.

"I well remember that June day of 1844, when the announcement reached Nauvoo that the Prophet and Patriarch had been killed by a cruel mob. The news fell like a thunderbolt upon the Saints. Their grief was indescribable. Many thought he, like the Savior, would rise again to become their leader. With hundreds of others I visited the room where he lay in state. Thousands of hearts wrung with profound sorrow. The scene left an impression upon my mind of awful solemnity. The memory of the occasion can never be erased. This sad occurrence marks the culmination of the devil inspired persecutions of two of God's greatest and truest noblemen."

Sally told of being at the meeting on August 8, 1844, when Brigham Young spoke in the voice of the martyred Prophet. He assumed the form and appearance of Joseph, so that the thousands at the meeting believed for the moment that President Smith actually stood before them.

While in Kirtland, Ohio, she visited the Kirtland Temple and viewed the Egyptian Mummies which Joseph the Prophet purchased from the French antiquarian, Mr. Chandelier.

The years at Twelve Mile Grove left a deep impression on Sally and in her declining years as she sat by the fireside knitting, she recalled many interesting incidents that occurred there, where her father owned a Sugar Maple farm. Once each year around Thanksgiving Day, she relates, all the relatives, uncles, aunts, cousins, and friends gathered for a time of rejoicing together. The festivities lasted several days. The food was cooked in a mammoth brick oven. These happy times were indelibly impressed on her memory.

Vividly too, did she tell of the "sugaring off" days when the sap was taken from the trees and conveyed to the hugh vats for boiling. The great thrill came when all helped in carrying the cakes of sugar to the large barrels for storage and for winter.

While in her youth, Miss Adams received the gift of tongues. She used it in the cottage meetings of the Saints where her Aunts, Uncles and Cousins were often present, she speaking in tongues and her Cousin Ann Chamberlain, who possessed the gift of interpreting, conveying her thoughts to others assembled. This Gospel gift was a great comfort to this young convert, father, and friends.

Sally was married in the Nauvoo Temple in January, 1846, to William Snow, and they together passed through all the trials of the exodus from Nauvoo. Her first deep sorrow was occasioned by the death of her Mother in 1848.

Sally was a cousin to Lydia Leavitt and perhaps through her and the Prophet she became acquainted with William Snow. When the Prophet first confided the principle of plural marriage to a few of his close friends, William was one of them. He in turn told Sally. Their mutual admiration and love for the Prophet enabled them to understand and accept it.

While Sally continued to live most of the time with her parents, the common hardships, the dangers and their devotion to the Church continued to unite them more closely together.

After being driven from Nauvoo they camped the first night on the banks of the Mississippi River. There was a cold rain and a heavy wind with no shelter but a covered wagon. Lydia's baby, Levi, died from this exposure. He was buried on the banks of

the river in a crude coffin that rested on poles in the bottom of the grave.

After a few days the journey was continued westward. The weather was still bad, the mud was deep from the long rains and much travel. Each wagon cut a little deeper and some times the oxen could not pull the wagon without help from another team. Many days they traveled but five or six miles. It was thus that Sally Snow joined in an exodus, one of the greatest ever undertaken since that of the Children of Israel.

The first thing on arriving at Winter Quarters, on the Missouri, at the present town of Florence, was the building of a house. From the river banks cottonwood logs were obtained and one side of these were smoothed for the floor. The length of the house was eighteen feet. One log was laid upon the other with a notch at each end, to form the corner and hold them in place. A ridge pole resting on the walls and supported at the center by two uprights served to hold the poles for the roof. The roof poles were placed close together and covered with clay to keep the snow and rain out. The cracks in the walls were plastered with clay.

Clay also made a good fire place when fashioned up against the ends of the logs where a suitable hole had been cut. The chimney, leaning up against the outside was made from blocks of sod, cut out with a spade. Across the top of the fire place was an iron rod to hang kettles for cooking. Most of the chairs were made from willows. The bed for the two little girls was made of four posts and four side pieces slipped in holes of the posts. Ropes woven back and forth held the mattress which was filled with dried grass. The roof leaked the first year so William covered it with shakes the second.

The first year there were 700 log houses, many of them without floors. There were 150 dug-outs and many sod houses. The dugouts were holes in the bank of the river bed with sod or willows at the entrance. In the coldest weather these were warmer and oftimes drier than the log houses.

At times the water in the barrels froze so hard it had to be chopped out with an ax and melted. To add to the discomfort, some sort of plague broke out in camp. It may have originated from the Indians who had previously camped there or from the unhealthy location along the river banks. But while the people hovered in their log houses or dug-outs trying to keep warm this fever raged among them. Six hundred deaths occurred at Winter Quarters. Sometimes the dead and dying and the sick seemed out of all proportion to the well and able bodied in this city in the Indian country on the edge of civilization.

Lydia took sick and died. This left Hannah's little girl,

Abigail, whom Lydia had adopted and her own daughter three years of age for Sally to care for.

In the Spring of 1847, about the time the first pioneer company left for the Rocky Mountains, John Taylor arrived in the Camp bringing about two thousand dollars that had been sent by the Saints of England to help the exiles. This money was of untold benefit in relieving suffering at Winter Quarters and since corn and pork were cheap and money scarce in Iowa, it bought a great deal of supplies.

In 1848, during these trying times of life Sally's first daughter, Julia, was born at Council Bluffs, Iowa.

But it is not so much life as the way one looks at it. Sally and most of those on the banks of the Missouri were happy. Their religious experiences of the past were dreams of happiness. Their confidence in their leaders and the Church made every tomorrow a vision of hope. Their friends and families died but this made the bonds of friendship more secure.

One of the first buildings was a meeting house that was used both for religious and recreational purposes. When the plague subsided the Saints met together socially. Something in their experiences and faith gave them an inner poise and assurance that strengthened and sustained them.

In 1850, her husband was appointed captain of a hundred in one of the emigrant companies which he led across the plains in safety to Salt Lake City, arriving there October 6th. The family settled in Salt Lake City and remained there eight years. Two girls, Sarah Saphrona and Emma Lucretia, were born there.

Sally recalled distinctly the famine of 1856, caused by two years of drouth and grasshoppers. Many times she divided her last loaf among hungry children who came begging for bread at her door, oftentimes going hungry herself in order to share with others. She relates that the usual midday meal consisted of greens, when available, with no bread being served.

In 1855, owing to the invasion of Utah by Johnson's army, there was a general move of the Church southward, and at that time Mrs. Snow moved to Lehi. In 1865, her husband was called to pioneer Southern Utah, and she and her own children accompanied him. Sariah and Abigail were both married at that time; the former lived in Lehi and the latter in Salt Lake City. The company arrived in Pine Valley on Christmas Eve in a heavy snow storm, and on Christmas day her oldest daughter was married to Joseph Cox who had helped the family in the move south. Later they were sealed in the Endowment house, and in the Spring moved back to Lehi. The separation was a trying ordeal for Sally and her daughter who had passed through so many hardships together. Thus began the first year of life in that



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Effie Snow
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beautiful valley where she was destined to spend the remainder of her days.

Her husband cultivated a little farm and prospered about as the average in those pioneer days. By frugality and plain living they were able to manage their affairs. But the many hardships had begun to draw heavily on her vitality and she continued in frail health. With the help of the older girls, however, she was able to do her work and care for her family.

In 1868-69, while her husband was in the Legislature, she lived with her daughter, Julia, in Lehi. Here on the 16th day of April, 1869, her last child and only son was born. When he was six months old she returned to Pine Valley.

In those days, almost every household engaged in home manufacturing. In Sally's home there was a spinning wheel, a pair of cards, a swift or reel for making yarn into skeins and loom for making linsey and carpets. Three of the girls were large enough to help with this kind of work when the mother took the lead or directed it. The wool was washed, carded into rolls, spun into yarn, dyed and woven into cloth, after which the material was sewed by hand into clothing.

It seemed a great satisfaction to this good woman when her four oldest daughters were married in the Endowment House. To make the trip, in a covered wagon, to Salt Lake City for this ceremony required the crossing of the State. That took far more time then than it would take to cross a continent now.

The sudden death of William Snow—after a sickness of only twelve days—was a terrible shock to his family. His wife's physical condition was such that she was unable to attend the funeral.

Sally was now left to rear William her small son and her two daughters Metta, age fifteen and Lucy age seventeen. They were, indeed, a great comfort and blessing to her. When the two girls were married the mother and son kept the home. She now enjoyed that rich reward of peace and contentment that comes to those whose major purposes of life have been achieved. At the age of thirty, William was married to Hattie Thornton in the St. George Temple, where Lucy and Mettie had previously been married.

Shortly after his marriage he went to New York to fulfill a mission and his wife joined him there later. At this time the mother made her home with her daughter Emma who lived across the street from the old home.

William wrote very often and the two remained close in thought and spirit, despite the geographic distance. She took great delight in the missionary letters. The daughters living

in the same town dropped in to visit the Mother once each day. As each called Sister Snow would request her to read William's letter. "It doesn't matter how often I hear these good letters," she said.

When William returned home from his mission he lived in the old home and his mother lived to see his first-born child.

On November 17, 1902, an earth-quake occurred in Pine Valley. It shook down the bricks from the chimney into Sister Snow's room frightening her terribly. William, who was teaching school dismissed his students and came at once to his mother and stayed with her until the next morning. They talked of by-gone happenings and those rich experiences that calm the mind. Many of these were connected with the Gospel; some of them incidents of healing by the power of the priesthood and the sustaining confidence of this power during the years of her delicate health.

Those in delicate health are oftentimes very considerate of others. While Sally was confined to her home most of the time in Pine Valley, she always remembered the sick and those in need. Since Brother Snow was the Bishop in the town she knew who they were and sent them such delicacies as butter crackers or clothing she could knit or weave that they might need. While knitting or spinning by the cheerful pine fire she taught her children the Gospel and to respect the Priesthood. Sometimes she told them of those rich experiences along the journey of life.

There is, perhaps, no greater treasure that could be passed on to her descendants than a record of her experiences, the audible voice of that epoch in history, so rich in kindness and in faith.

During her last sickness from Christmas to February 13, 1905, her four younger daughters were constantly with her. William obtained a leave of absence from his teaching position at the Brigham Young University and was with her a part of the time. The oldest daughter was in Mexico and the second one in Canada. Their letters were a solace to the end.

One evening shortly before death, this noble little woman said, "Are you all here?" When Emma answered "Yes," she said, "I want to bear my testimony to the truthfulness of the Gospel. I know the Gospel is true, and I hope there will never be one of my posterity who will doubt it. I once had the Gift of Tongues and I never abused that Gift." After these words she rested a brief interval, then said, "Cultivate patience and you will all be happier." A few nights later she passed peacefully away. She was buried beside her husband in Pine Valley cemetery, February 15, 1905.

ABIGAIL SNOW KESLER AND BYRON G. KESLER

Abigail Snow Kesler was born at Far West, Caldwell County, Missouri, October 5, 1837. Her mother, Hannah Miles Snow, was born at Caledonia County, Vermont, in 1810. She was married September 31, 1832. She and her husband joined the church in Vermont. Soon after, they moved west to join the Saints and stopped for a short time in Far West. From there the family moved to Nauvoo, Illinois, where the mother died in 1841, leaving Abigail who was then about three years old.

Abigail says of her own early life, "My mother having died when I was three years old, I went to live with my Grandmother Snow, where I remained for two years. During that time Father went east on a mission. He became acquainted with a young woman by the name of Lydia Leavitt and married her and, as he said, brought me home a new mother. I can recollect nothing of importance that occurred during her life time. She had two children, a boy and a girl. The boy died when about two years old and was buried beside Grandfather Snow on the west bank of the Mississippi River.

"I was the third child of William Snow and Hannah Miles Snow. The two older children and one born after me, died in their infancy. My mother died in Nauvoo, March 30, 1841."

When the saints were driven from Nauvoo, the Snow family moved to Winter Quarters and then across the river to Council Bluffs. They moved from there to Salt Lake in 1850. Abigail was then 13 years of age.

In 1855, she taught school in Salt Lake and in Centerville. In 1856, she married Bishop Kesler. Brigham Young performed the ceremony in the Old Endowment House. Mr. Kesler at that time had two other wives. This increased the hardships, of that early pioneer period, which Abigail had to face.

He built a flour mill on Big Cottonwood and she lived in a little log home by the mill race. When Byron, her son was but a baby two weeks old and she was in bed with him, her daughter, Vilate, who was then two, fell in the swift mill race and was drowned. The anguish of the bereaved mother was somewhat lessened by the fact that the little body was caught and held by the framework of the flume before it was dashed into the big water-wheel. A short time after the family moved back to Salt Lake City.

Abigail was very ambitious and had high hopes for her children. When she had five around her these hopes seemed too distant for realization. She and Mr. Kesler separated. President Young was very kind to her and invited her to live in a little house that he owned, which then stood where Z.C.M.I. now

stands. About a year later she began teaching school again, and continued to do so until 1881. By this means she was able to give her children a good education. The last few years of her teaching, her young son Byron assisted her.

This good and noble woman was able to achieve her ambitions in life because of her keen intellect, her strong desire for the good of her children, and because she came down through a line of good and noble ancestors.

As far back as the thirteenth century in England we find the Snow name held in honor. It occurs in the Peerage. Many lines of the family have been eminent in their service to the English Crown and also in service to the Republic in America.

Nicholas Snow, who came to Plymouth in the second great immigration in 1623, married Constance Hopkins. She and her father Stephen Hopkins, came over in the Mayflower in 1620.

William Snow, who came in 1635, was a noted educator and famous in Colonial achievements. Richard Snow of Plymouth, who came in 1635, was the progenitor of President Lorenzo Snow and Eliza R. Snow, Apostle Erastus Snow, and others whose names appear on the genealogical chart of the fly leaf of this volume.

Abigail's Uncle Zerubbabel Snow was a noted jurist. He came to Utah in 1850. In that year, Utah was organized as a territory of the United States. He was appointed as the Chief Justice for the Territory, by President Millard Fillmore.

Her Uncle Charles and Aunt Lydia, started west with the family but remained near Independence, Missouri.

Coming into Abigail Snow's family through her son Dr. Byron Kesler was another noted family in the Church and State. Byron married Julia Harmon. Her mother was Elmeda Stringham and her father was Appleton M. Harmon. He settled in what is now Zion's Canyon. He built one of the early sawmills in the mountains of Toquerville. He was overseer for the building of the old cotton mill at Washington. He died at Holden in 1877.

SARIAH HANNAH SNOW LOTT

Sariah H. Snow Lott, daughter of William Snow and Lydia Leavitt (Adams) Snow was born in Nauvoo, Illinois, July 28, 1843. Her mother, Lydia, died January 10, 1847, leaving her at the tender age of three and half years in the care of Sally Adams Snow who became the plural wife of William Snow just one year before, January 11, 1846.

Sally became a real mother to her, giving her the same tender care she did her own children as they came along during the

twenty years that followed. Sariah always said that she could not have been loved more than in this happy family of six sisters and one brother—seven sisters with Sariah.

"These were pioneers' days—"days that tried men's souls." The vanguard of the Mormon exodus to Utah, reached the valley on July 24th, 1847. Others followed until the main body of the saints had left their homes and joined in fellowship with those who had gone before. Accordingly, William Snow, with his wife and two little girls (he had lost two wives and three children in the trying times between 1841 and 1850) in 1850, amid goodly number of others, made the trek across the plains to the Salt Lake Valley. Sariah, now seven years old, trudged along, often walking behind the wagon. She was learning early the hardships of pioneering. She was a jolly, happy, and helpful child on the whole journey. This cheerful and helpful attitude she carried with her throughout her long and useful life.

After living in the 13th Ward in Salt Lake City for five years, William Snow was called by Brigham Young to help establish the new town of Lehi. Here Sariah spent her girlhood days and the larger part of her long life. In 1862 she married Peter Lott and experienced with him the struggles incident to pioneering a new home.

In 1870, Peter moved his family to Beaver, Utah, where he became head of the police department. As an officer and a citizen in those troubled days, he served faithfully and well. In fact, Peter was a typical frontiersman and was often on guard against the Indians. He participated in both the Blackhawk and the Walker Wars.

Sariah always happy and humorous in spite of reverses and hardships of every kind, made many friendships with people with whom she associated most intimately. Hers was always the common touch, and the poor and distressed found in her succor and encouragement.

However, many of their relatives and closest friends still lived in Lehi. After 12 years (in 1882), a sort of longing and homesickness brought them back to Lehi, where they remained to the close of their lives.

Their life in Lehi was not always rosy. They struggled hard to wrest from the soil a living and a competence to enable them to take care of their children and give them some opportunities they themselves had been denied. Sariah met all hardships and trials with fortitude and a sublime trust in an overruling Providence.

One of the trials that caused her and the whole family most sorrow, was the death of the only daughter, Parmelia. She was a

beautiful girl just budding into young womanhood. This was a bitter sting, but overwhelming sorrow was not allowed to disturb the home life.

So far as her situation and surrounding circumstances would permit, she was active in both the church and community life. One of her most striking characteristics was her neighborliness. She visited her neighbors in season and out of season. Did any one need help, she somehow found it out and came in without bluster and rendered any and every kind of assistance. This trait could be illustrated in many ways. One of her neighbors said to me, "I never saw such a woman as Aunt Sarah. She would come into my home sometimes when I was tired and swamped with work and jokingly say, 'What is your house in such a muss for? Why don't you clean up?' Before the words were scarcely out of her mouth she would have her sleeves rolled up and be washing the dishes. This was such a natural expression of her that I never took any offense."

Her husband died in 1906; hence for nearly a quarter of a century she was left a widow and lived alone near one of her married children. However, at intervals during this period, she would visit with one of her sisters—anyone that seemed to need her help and cheer most. Several winters she spent with her sister, Emma, and her husband in St. George. During the final illness of her sister, Sarah, in Bountiful, she nursed her tenderly for weeks until she herself, was taken ill and had to return to her home in Lehi, where she passed away June 22, 1930. Her living children were Neil, Orson, and George. Parmelia and Clarence had preceded her in death. Her eighty-seven years had been full of toil and service. She was loyal to the Church, to her family, and to her many friends. All who knew her loved her and had been made better and happier by her integrity, her simple faith and her kindly, good humor.

JULIA MARIA SNOW COX

Julia Snow Cox was born on February 20, 1849, at Council Bluffs, Iowa, while her parents were en route from Nauvoo to Salt Lake City. When she was a year old, her parents made the trip across the trackless wilderness to the Great Salt Lake Valley. A few years later they moved to Lehi, where they remained until 1865, when her father, William Snow, was called to go south to help settle that part of the State. At that time she was engaged to marry Joseph D. Cox. As Indians were oftentimes troublesome it was advisable for several families to travel together. Joseph Cox had a good team and wagon and was anxious to help the family on this dangerous and difficult journey; so volunteered to haul part of the supplies and help to protect them. His services proved to be much needed and greatly appreciated.

The little company left Lehi late in the fall and did not arrive at Pine Valley, their destination, until Christmas Eve.

Julia and Joseph Cox were married on New Years day of 1866. Her father's two families, Sally's and Ann's prepared a nice wedding dinner for the new couple. One dish she remembered with pleasure was a large chicken pie. In the evening the furniture was removed from the large room of the new home and some of the neighbors were called in for a dance. During her long life, this evening was always a dream of happiness, though spent in a rough lumber house in the tiny snow-bound town of Pine Valley.

They lived in this little Valley during the winter but returned to Lehi to make their home as soon as weather was suitable for travel in the spring.

On December 20, 1866, her first boy, Joseph D., was born. Then her happiness was complete, but not for long. Two and one half years later in June 1869, her husband died, leaving her a widow with one small son. But four months before her husband died they had been sealed in the Old Endowment house in Salt Lake City. This to her was a great joy at the time and a comfort after his death.

One year and a half later, at the advice of the Church Authorities, she married her husband's brother, Jacob Cox, as a second wife. To them one son, William Snow Cox, was born, on January 14, 1872. One year after his birth the parents separated. The next year she took her two small sons to Pine Valley to make her home near her parents and family.

In April 1877, she married William P. Sargent. They separated shortly before her only daughter, Jennie, was born on May 11, 1878. Julia now had the heavy burden of supporting herself and three small children. Her father helped her as best he could, but Pine Valley was a hard place for a widow to make a living. With the property left her by Joseph Cox, she built a little home. Here she taught school. Her sisters were generous and kind and assisted in caring for the children during school hours. She had a happy disposition and not only enjoyed life herself but found time to visit the sick and sorrowing.

She was called to fill many positions in the Church in the various wards where she lived. When Eliza R. Snow came to Pine Valley to organize the Primary Association, Julia was chosen counselor to President Sophia Burgess. She held this position for many years.

In 1887, Julia married Bishop F. W. Jones and soon after moved to Old Mexico. She and her husband and two sons of his other wife went on the first trip. When he arrived in Dublin, there were but two other families in that town. These men first put in their crops, then began making brick for the homes. They first made the home for Julia and then the home for Eliza. The

town of Dublan grew very rapidly and the demand for brick gave Mr. Jones and the two boys steady employment. As the Saints moved in, he was put in the position of Presiding Elder and she president of the Primary, and was a teacher in the Relief Society.

With the continued growth of population he was able to establish a brick business and began to prosper. Mexico, however, was still in the pioneering stage and Julia went through all the hardships of Pioneer life but she found time to continue her work in the Primary for several years, then she was chosen to be president of the Relief Society and held this position for several years.

About a year after their arrival, Mr. Jones had the home completed for Eliza and decided to return for her. This left Julia and the two boys alone for about a month. Around Dublan there were many Mexicans of a treacherous disposition and Julia waited anxiously for the return of her husband.

Fredrick had left some cattle in his wife, Eliza's, charge in Pine Valley. She sold some of the cattle and bought material to clothe her family comfortably in preparation for the journey and new home. Eliza's outlook was brighter for her now. This time they took the train as far as El Paso, Texas. When they arrived there they found that their luggage had been delayed. Fredrick had a friend he thought he could trust, so he left the check stubs for the baggage with him, with the instruction to get it on arrival and hold it until Fredrick returned from Mexico for it. But the baggage, the new clothes, and the personal property were all lost.

There were always large groups of very poor people in Mexico. There were frequent revolutions and oftentimes small armed bands roving over the country. One time a band set out to plunder Dublan. Word reached the saints of this infamous plan and they united in prayer for their protection. The band marched within a half mile of the town and passed on. One of the saints later inquired of the leader why he had changed his mind. The leader replied, "Well I don't know." But the prayerful saints knew.

Among the hardships and sorrows was the death of her young son Freddie, who was born in October, 1888, and died when about eighteen months old. But in spite of all her hardships, she never complained and was happy and contented, always thanking the Lord for her blessings and appreciating her treasures. She never burdened others with her troubles but was always willing to share the burden of others. She helped the sick and those in need and radiated joy and happiness where ever she went. She was lovingly called Aunt Julia by relatives and acquaintances alike.

She spent twenty-four rich years in Old Mexico and then

was driven out with many other saints who were given only two hours in which to get ready to leave. She was able to take only one trunk and a roll of bedding. The table had been set for dinner, the food, the dishes, the good home, the garden the crops and everything was left behind. Julia never returned or received pay for any of these things.

She and her husband came to St. George, Utah, and established a home there. She spent much of her time in the Temple. Ten years after arriving in St. George, her husband died. She continued to maintain her own home and to work in the temple. This was a fulfillment of a long cherished desire that she might thus spend her last years. The last fifty years of her life she suffered greatly with her eyes. Much was done to try to alleviate that condition, but everything that was done seemed to be of no avail. The last twenty years she was almost blind, yet never so bad she could not tell day light from dark and at times her eyes were a little better. She never gave up and never complained. Always thanking the Lord for what little sight she had. After she was seventy-five she learned to read the Braille system of writing for the blind.

It was very difficult for her but she never gave up until she had mastered it. It was a great comfort to her the last few years of her life to be able to read again, for one of her great ambitions was to study and gain greater knowledge. Four years before she died she sold her home and came to Delta, Utah, to live with her daughter, Jennie. She had her own room and although nearly blind was able to take care of herself and her room as long as she lived. This gave her great joy. The last few years of her life was saddened by the death of both of her sons. In the fall of 1918, her son William Snow died and in the spring of 1932 her oldest son Joseph D. died. Each of these events was a terrible blow to her and she never quite rallied from them. On February 2, 1933, she passed peacefully away. Only having been sick a few hours. She died as she had always lived, with a perfect abiding faith in her Maker, knowing beyond a doubt that her Redeemer lived and that she would meet him and have a place in his kingdom for her life had been spent in his service.

SARAH SOPHRONIA SNOW FORSYTH

Sarah Snow Forsyth was born March 4th, 1852, in Salt Lake City, Utah. From childhood until her death at the age of 75, she was a pioneer. In various wilderness regions, she helped to smooth the way for those who followed to colonize and establish prosperous settlements.

In 1855, her father, William Snow, was called to assist in the colonization of Lehi. He located what is still called Snow Springs

and farmed there for ten years. In 1865, further colonizing schemes were projected by Brigham Young and William Snow was called to locate in the new town of Pine Valley, Washington County, where he and his families arrived in a terrific snow storm Christmas eve.

Sarah was now thirteen years old. During these tender years she had worked hard in all kinds of pioneering activities. These ranged from outdoor chores, house work under very restricted conveniences, and carding and spinning wool, molding tallow candles, etc.

In 1870 (October 31), she married George J. Forsyth. During the following eight years, amidst hardship and struggle, incident to the development of a new community, she bore four children. Then in 1878, her husband was intrigued by new horizons far remote from Pine Valley. Accordingly, he sold their little home, he and his faithful wife had built together, and moved to Rabbit Valley in what was then Piute County. Here a valley some twenty miles long, as yet clothed in its primitive covering of rabbits and sage brush, offered to the hand of industry an opportunity to wrest from its fertile soil a comparatively comfortable living. Soon the town of Loa, later to become the central town and county seat of Wayne County, the new County separated from Piute County, sprang up as if by magic. The Forsyths were leading pioneers in this new and growing region. George, the husband, supplemented his farming with the cattle business. Economy and frugality brought a measure of prosperity. Sarah with almost a religious prejudice against waste of any kind, contributed much to the success of the venture in this untamed wilderness. She was happy that with pinion pine wood, coals would last all night, thus avoiding the need for matches. In fact, she rolled pieces of paper in tight wafers with which to light candles, lamps, etc. The motive for all this was a strong feeling that waste was really wicked and that help to needy neighbors was more important than family prodigality.

In church affairs, Sarah was continually active. She was a teacher in the Loa Sunday School for a quarter of a century, which means practically all the time she lived there. She was made Stake President of the Relief Society. In this capacity, she traveled in pioneer style in a little one horse buggy or a wagon over all parts of the stake visiting the different wards, giving advice, rendering material assistance where needed, and giving spiritual instruction that enriched the souls of all who came into contact with her courageous and sympathetic personality. Her name is recorded in the first jubilee book published in Salt Lake City.

In these busy days her home was an open hotel without charge. She and her husband were both hospitable to a fault. Not only were the general authorities of the church, who visited

Wayne Stake at quarterly conferences, entertained in their home, but the stranger within the gates. With unruffled serenity, Sarah spread a bounteous table for all who came, and with her family, seldom missed any church services. In all public affairs, holidays, public picnicks, etc., the whole Forsyth family made notable contributions.

But pioneering seemed to be the lot of Sarah. In 1904, the family again pulled up stakes and moved to Canada. Wide acres here invited the hand of the husbandman, and soon a new home was founded in Magrath, Alberta, Canada. As usual, Sarah became active in Church affairs, especially in the Relief Society, where constantly she found opportunity to serve the needy.

For fourteen years the family remained as integral factors in the development of Mormon communities in Alberta. In the meantime, the children had all married, except Tom, and built homes in Canada and elsewhere. The whole period was one of colonizing and helping to transform an unbroken prairie into thriving farms and villages.

In 1917, George and Sarah, finding themselves back where they began in 1870, with no children in their home, concluded to spend the remainder of their days back in Utah. From the cold and chilly blasts of Canada, they came to the sunny clime of Utah's Dixie and spent the winter of 1917-1918 with Harrison J. and Emma Burgess. Emma was Sarah's own sister. While here, their time was spent in working in the St. George Temple.

Their daughter Florence (Mrs. Ann Mercer), lived in Bountiful and in 1918, they bought a beautiful comfortable home near her where they lived happily during the remainder of their lives. For a number of years, Sarah suffered from a malignant disease, but kept up and uncomplainingly did her work until a short time before her death. Florence, living next door, came in every day and tenderly cared for her every need.

During these declining years, she was active in the church and in the community, becoming the first president of the Daughters of the Pioneers in Bountiful.

In the fall of 1926, her husband was taken ill and was taken to the L.D.S. Hospital in Salt Lake City. At this time Sariah Lott, a half sister, whose mother had died when Sariah was very young and whom Sarah's mother had raised, came to stay a few weeks with Sarah.

While Sariah and Sarah were talking one day about their father, Sarah said that she felt her father had been especially kind to her on account of her delicate health. Sariah replied that she felt that father had been especially kind to her because of the death of her mother, Lydia, when she was but four years of age.

When Chloe, their sister, came to stay a few days with Sarah, the two women mentioned the love and kindness of their

father and Chloe remarked that she had always felt, too, that the father showed her special consideration and that she was the favorite child. The father's love was so genuine and sincere that each of his children felt the blessing of being especially loved.

On February 5, 1927, Mr. Forsyth died. The doctor said then that Sarah could not last much longer and all that could be done was to make her as comfortable as possible until the end came. The children were all there, the boys John, Frank, and Neil from Canada, Mary from California, Bell from Nevada.

Mary found it convenient to stay with the mother, Florence lived near and Tom nursed his father and mother with tender care. All knew that every kindness would be shown her. However much she suffered, she never murmured or made a complaint. Just a month from the day Mr. Forsyth died, she passed peacefully away. Her children had all adored her and felt that she was the best woman that had ever lived. They missed her much but felt no regret for the passing. She had said, she was ready to go when her husband died, but she had not wanted to die and leave him behind. They had wanted to go together. They had lived a full life, they had done their work the best they could and had gone to their reward.

At her funeral services, a cousin, Edward H. Snow of St. George the Bishop of Bountiful, and a woman who had known her in Wayne County for twenty years, spoke of her sterling worth and faith in the gospel, and paid high tribute to her and to her children.

She was buried in the Salt Lake Cemetery, near the grave of her grandmother, Lucinia S. Snow.

The following verses were read at her funeral:

As years glide by, with gifts of joy and sorrow,
We hark the days whose blessings seem most true.
The day is best of all the glad bright Springtime,
That brought us you.

Accept the love and hopes of hearts most loyal
Among the best of earth you rank their peer;
For heart and brain have made you surely royal
Our sister dear.

Your heart has ever sought for truth and beauty
You've found them where others found but strife,
You've taught us how to dignify our duty
And love our life.

You made the worst yield up its best in somewise,
So the fragrance of your youth clings round you still,
Your influence so sweet, yet strong and lasting
As rock clad hill.

EMMA LUCRETIA SNOW BURGESS

Emma Lucretia Snow Burgess was born in Salt Lake City, July 6, 1856. Her father, William Snow, and her mother, Sally Adams Snow, were called to Lehi the year before, where he located the Snow Springs and farmed for ten years.

In 1865, The family moved to Pine Valley, Utah, where he was called by Brigham Young. They arrived at their new home on Christmas eve.

She participated most willingly in all the pioneering activities. At nine she attended rag bees and wool picking parties. At the rag bees, rags were torn into long strips, these were sewed together then wound into balls. The wool after having been washed, was then picked apart into piles of soft and fluffy wool ready for spinning. This work was combined with pleasure for at the close of the work there was often a lunch and at times a party.

When about twelve, she learned to spin and weave from her sister Sarah and Sister Robert Carr. Later on they taught her to weave carpets and cloth.

Sister Robert Carr had no children and Emma's mother had six girls, so Mrs. Carr though the mother might lend her one of the girls. So Emma went to live with her for a short time. While there she helped in various ways besides the spinning and weaving. Mr. Carr was building an addition to his house and Emma was often his helper, handing him tools, nails, and often holding one end of the board while he nailed it to the wall. She learned to milk cows, ride a horse and often drove the cows to the nearby hills.

The recreation for Emma then consisted of horseback riding with the young men or sleighriding in the winter, and dancing. In this type of amusements she met Harrison Joseph Burgess. They were married November 17, 1873, in the endowment house in Salt Lake City. The trip from Pine Valley to the City was made by team and wagon and required three weeks time. On reaching Lehi, fifty miles south of Salt Lake, they stopped to visit her sister Julia, who accompanied them to the City. On reaching Murray, they were joined by Betsy Gardner, a friend from Pine Valley, who went to witness the marriage ceremony.

The young couple had with them two hundred dollars with which to furnish their new home in far away Pine Valley. The selecting of the articles was always a vivid and happy memory. They were: A bedstead, dresser, feather bed, Charter Oak Stove, chairs, a Congress chair, dishes, knives and forks and a brass kettle. The presence of so much of the new home with them on the return trip made it more pleasant and to seem shorter.

Fortune and the weather seemed kind to them, for just after their arrival a heavy snow swept down the little valley. But they were comfortable in a two roomed house across from the church. While Emma busied herself cooking the first supper on her new stove, Joseph sat comfortably before the pitch pine fire in his Congress chair. To know that his weary team rested comfortably in their warm stall added to his contentment, for kindness and consideration were a part of his nature.

Shortly after, Joseph built them a new five room house. Some years later he sold this to his brother and built a fine brick home. In 1917, he built them a beautiful winter home in St. George.

Lumbering was an important business in Pine Valley. Joseph, Emma, Joseph's brother Benjamin, and wife Erasma; John A. Gardner and his wife Celestia, spent several summers in the Pine Valley Canyon running a saw mill they called the "Elephant."

Uncle Jode, as he came to be affectionately called, engaged in various business activities, the most profitable of which proved to be stock raising. He built a ranch house at Mountain Meadows and bought range privileges in Nevada. In all these enterprises, Emma was a helpful companion.

In 1881-2, she and her husband were called to pioneer Mesquite, Nevada. This was in a semi-tropical climate, pleasant in the winter, but extremely hot in the summer. So the winters were spent in the Mesquite, while little work could be done in Pine Valley while the snow lay deep. In the Summers they returned home where the climate was delightfully pleasant. On their way down to Nevada, they crossed the Virgin river thirty-one times. The roads were rough and oftentimes they found dangerous quicksand in the river.

In 1884, her husband was called on a mission to New Zealand, where he remained two and one half years. He worked among the Maoris and had to learn their language. During this time, Emma had double responsibility in taking care of the business, keeping up the home and sending funds to supply the needs of the missionary. During his absence she lived with her brother and mother a part of the time since she had no children.

Since she had no children of her own she became a mother of every one in need. She often entertained friends and strangers alike. Among the church leaders who frequently made her home their home were: Apostle Erastus Snow and wives, Apostle Francis M. Lyman, President Anthony W. Ivins and wife, President Joseph W. McMurren, B. H. Roberts and wife, Andrew Jensen, Church Historian, and his wife, Susie Y. Gates and

company, President Edward H. Snow and wife, President Daniel D. McArthur, David H. Cannon and many others.

When Emma's sister, Chloe L. Gardner, gave birth to her first two children Emma took care of them in her own home. When Chloe's son, Levi, was hurt by being thrown from a galloping horse, he was taken to lie unconscious for thirty days in Aunt Emma's home.

Brother Carr was cared for in his declining years and died in their home. Sam Dotson, a young man who was hurt while working in the timber at the saw mill was cared for in his fatal illness at their home.

Her own dear mother spent her last years in her home and was tenderly cared for by Emma and her sisters.

Some time after her husband's return from his mission, a baby girl whose mother died in giving her birth, was adopted. A number of years later a baby boy was adopted. These two were reared with all the love and affection any fond mother could give.

Uncle Jode was a very successful business man. He had saw mills, cattle, horses, much real estate. He and Aunt Emma were generous to a fault and helped every one who came their way. When the young people needed money to finance a year of school at the university, they all knew where they could get it. He never took any interest on the money. But he lost a fortune by lending his money to some people, other than students, who never returned it.

For several years Emma suffered severe pain with sore eyes which threatened her with blindness. Although her eyes were never completely cured her sight was saved by skillful treatment.

In addition to Emma's unselfish service to people, in church affairs she was always active. When a young woman she was appointed secretary of one of the first Relief Societies of Pine Valley and served in that capacity for forty years. She was president of the Young Ladies Mutual for several years. She was a teacher in Sunday School. When she moved to St. George, she was chosen counselor to the Stake President of the Relief Society and served for five years. This was the last executive office which she held.

Emma kept a diary for two years and every day shows how full her life was of service to others.

Scarcely a day in the two years that isn't a record of someone's staying for dinner or being a guest for the night. Her own people, her husband's people, church authorities, friends, neighbors, and transients.

The diary often reads thus:

The Relief Society met at my house today—or the Y.L.M.I.A. are meeting at my home this evening, as it is so cold in the meeting house, or last night I sat up with the sick or today I have been over to Mettie's. She has lost twin boys. Thus every day was a day full of service for others.

She was amply repaid for all of her good deeds. As another of America's good woman has said, "the joy of a good deed is in doing it." In addition to the joy of good deeds, the two children whom she had so kindly mothered paid her back many fold. In her closing days, they ministered to her every comfort, so far as it was in their power. She often said that she had three homes: one with her daughter Nina, in St. George; one with her son, Clawson, in Pine Valley, and another with her brother William, in Provo. For several years before she died she spent about six weeks each summer with her brother in Provo. One summer her elder sister Julia was there with her. This was a happy reunion, for they had been separated for most of the time for the latter part of their lives.

Thus with the heritage of a noble pioneer, Emma carried on uncomplainingly, devotedly, and courageously. In cabin or ranch house, or in comfortable homes of her later years, she was always the gracious, helpful, sympathetic wife, affectionate sister, and loyal friend. The pioneer spirit of hospitality, kindness, and constant service was with her to the end. Hers was a love that radiated, a sympathy that overflowed and touched the hearts of the poor, the needy and distressed, and enhanced and enriched the lives of the fortunate, the well to do, and the cultivated. No one could touch her life without being made nobler, happier, and better.

CHLOE SNOW GARDNER

Chloe Snow Gardner was born at Lehi, Utah, January 12, 1859, and when but a child went to "Dixie" with her parents who had been called to settle in Pine Valley.

The first part of the journey was pleasant and cheerful. The November sun was warm and bright. Some times Chloe rode with her sister, Julia, in Joseph Cox's wagon. His wagon was new and the mules were fat and slick.

When the company reached San Pete, they rested for two weeks and waited for another man to join the company. There Chloe played with her sisters in the clean sand dunes.

The delay made the company late in reaching their journey's end. Then Chloe rode most of the time in her mother's wagon, for it had a small stove and on cold mornings its pleasant warmth

came out to the little girls. At night the mother warmed the blankets before the girls went to bed.

The snow was deep when the families reached Pine Valley. For several days it had been hard to cook in the wind and storm. What a cheerful reception met Chloe when she was lifted out of the cramped quarters of a covered wagon and set down into the dining room of Mrs. Whipple. This good couple had prepared dinner for the Snow families. There was an abundance of good food set on white table covers. This was a great contrast to food cooked over campfires, eaten while shivering in the wind or cramped among household furniture in the covered wagon.

After supper Chloe went with her mother to the new home, a few short steps from the Whipples. The warm fire from the pitch pine made it very inviting and cheerful. The home seemed large and commodious in contrast to the covered wagon home of the previous six weeks.

The snow lay deep in Pine Valley that winter so the girls were confined to the home most of the time until April. With Spring the Valley was a garden of flowers and the canyons were beautiful beyond description.

In 1868, her father was called to the State Legislature in Salt Lake City. He took her mother to Lehi and Chloe stayed there that year and stayed with her sister Julia for another year. This gave Chloe a chance to go to school and in this way she gained a better education than her sisters. When fourteen, she taught the district school in Pine Valley.

Shortly before she was seventeen, she became engaged to Royal J. Gardner, one evening while out sleigh riding. This was on Christmas. Diamond rings were not thought of in those days. Her ring was gold, engraved with double hearts, and a dove on either side. She thought it the most beautiful ring in the world. She wore it until death. The sight of it or a Christmas day brought back dreams of youthful happiness.

Chloe was the mother of twelve children, nine of whom survived her. While her health was not the best, she and Royal were very successful in rearing their children and giving them a good education.

As her health permitted, she gave her time to Church work. For many years she was a teacher in the Grass Valley Sunday School. When her family were grown, she did her part in the Relief Society Presidency, in Pine Valley. After moving to Delta, she was a Relief Society teacher for about twelve years. When her health no longer permitted her to attend the class, the class gladly came to her home for the regular lesson.

Only a few weeks before her death a number of the sisters

brought their lunch to her home and renewed the kindly feeling so mutual and so characteristic of the long association.

At one time Chloe was visiting with some of her sisters. She remarked that her father's kindness to her had made her feel, through life, that she must be his favorite. Sarah spoke up and said that she had though her father had always shown her special favors. She thought it partly due to her delicate health. Each sister in turn had felt the special flavor of love and kindness of this great father. It is a great tribute to both father and daughters that such a high type of love and understanding should have continued through such long lives.

A similar feeling seemed to exist between Chloe and her own children. Shortly before her death, all of her living children, some of them from long distances, came to visit her.

She passed peacefully away on March 10, 1936, and was buried in the Delta Cemetery.

LUCY ALMIRA SNOW GARDNER

See Reuben Gardner and
Lucy Almira Snow Gardner

MARYETTA SNOW GARDNER

See Osro Gardner and
Maryetta Snow Gardner

WILLIAM JAMES SNOW

William James Snow, son of William Snow and Sally Adams Snow, was born in Lehi, Utah, April 16, 1869. When a year and a half old, he was taken with the family to Pine Valley, Utah. Here in this Pioneer Dixie region, he spent about thirty years of his life.

When ten years old and the only son in his mother's family, the father died leaving a heavy responsibility on the young boy. He had to work on the farm, haul the winter's wood and help look after the cattle on the range.

A love for learning was born in the blood of young William, for the Snows were educationally inclined. His father attended school in St. Johnsbury, Vermont, when the little log schoolhouse was an important center of interest. Under circumstances somewhat similar, William sat with other pupils on benches that circled the school room. While his formal education was limited, his self education was extensive, and he became a school teacher. William's Uncle Zerubbabel was a college graduate, a rare

achievement for that time; a noted jurist; and one of the Board of Regents for the University of Deseret.

There were books, magazines and a newspaper in William's home. He devoured these and others he could get with avidity and learned by rote the old blue backed speller, and developed an enthusiasm for the old McGuffey, Wilson and National readers, an enthusiasm that remains to this day. Since a thirst for reading was characteristic of practically all of his brothers and sisters there was a liberal exchange of ideas as well as books. He managed to attend the public schools—such as they were—for three months out of the year.

By the time he was twenty-two, he had acquired a good start in the cattle business, had a small farm and was relatively prosperous. But his ambitions were not to become a rich farmer or a big cattle man, though with his start in these lines he might have achieved these ends. His ambitions were to become educated, so he arranged his business affairs and attended the Brigham Young Academy at Provo, Utah, for eight months in 1892-1893.

At the close of the school year he returned to his farm and cattle. But the world had changed for him and he never again could be content with farming and with cattle. He must go on with his education.

During the next six years he taught the Pine Valley district school during its five months term. There was time with this short term to attend to his business and do considerable studying.

He became Justice of the Peace in Pine Valley in 1898, and the same year he was elected Superintendent of Washington County Schools.

May 10, 1899, he married Hattie M. Thornton, daughter of Amos G. and Mary Whittaker Thornton. They were married in the St. George Temple by David H. Cannon. Hattie from this day was his inspiration and valiant support in all his accomplishments.

In June, 1899, he was called to go on a mission to the Eastern States and spent the two years in Brooklyn and New York. He was president of the Brooklyn Conference for fifteen months.

The first year of his absence, his wife, who had been teaching school for several years went back to the Brigham Young Academy. She had previously spent one year there. She returned from the Academy to teach school in Pine Valley and Pinto for a year and a half when she was called, in the spring of 1901 to join her husband in the missionfield. Together they had a honeymoon experience quite different from most people.

Upon returning from his mission in 1901, he again taught

school for two years and then decided to devote his subsequent years entirely to the field of education. He sold his land, his cattle, his interest in a store; and since this time he has devoted his entire time to the profession of teaching.

In 1903, he went to Provo with his wife and baby son. He accepted a position as a teaching fellow at the Brigham Young University and continued his education. In 1910, he received his Bachelor of Arts Degree. His advanced studies have been carried on at the University of Utah, University of Chicago, and the University of California. At the latter University, he received his Master of Arts degree in 1922, and his Ph.D. degree was conferred in 1923. Since the latter date he has been professor of history at the Brigham Young University.

He has written numerous articles for the Utah State Historical Quarterly and various church and state periodicals. He has traveled extensively over the State lecturing on Western History. He has served as a teacher at the Brigham Young University for thirty-four years and eight years at other institutions.

During the whole period of his business and professional career he was an ardent church worker. When Eliza R. Snow and Zina D. Young organized the first Primary Association in Pine Valley, he was its first secretary. He later became secretary and then president of the Mutual. He was assistant superintendent of Sunday School in the same ward. In Provo, he was superintendent of Sunday School in the Fifth Ward, of the Manavu Ward and later Stake Superintendent of the Sunday Schools.

While principal of the Uintah Academy at Vernal in 1906-1908, he was called into the High Council and became a member of the Sunday School Board.

Later on returning to Provo, he was in the Bishopric in Manavu Ward in Utah Stake for seven years. Since the first early beginning in Primary in 1879, he has been actively engaged in teaching or executive work in the Church.

Hattie has been similarly active in Church and civic affairs. She was the first lady missionary to be called to the Eastern States by the Latter Day Saints Church and first lady missionary to speak on the streets in Brooklyn and New York. She has been an officer in the Mutual for twenty-five years in both ward and stake positions. She has also been active in the Relief Society and the Sunday Schools. She has taken active part in Literary and civic clubs, the Brigham Young University Woman's Organization and the Red Cross Organization.

William has taken active part in political and Civic affairs.

He was president of the State Historical Society for eight years and later for many years a Board Member.

With their many civic, religious, and educational activities their family has still been their chief concern and has had first consideration.

They had six children, William James, Jr., Emma, Ronald Thornton, Claude Shipley, Gordon Whittaker, and Rachael. The children began their education in the kindergarten of the training school of the Brigham Young University. They went through the grades at this school until the family moved to Berkeley, California, in 1921 (August), where the father entered the University of California and the children the city schools.

William Jr., did college work at the University of California, Brigham Young University and George Washington University, receiving an LL. B. degree from the latter institution in June, 1931.

Emma graduated from the Brigham Young University with a B. S. degree in June, 1927. Ronald Thornton graduated from Brigham Young University with a B. S. Degree in 1934, and Claude Shipley graduated from the same school with a B. A. Degree in 1932, and an M. A. Degree in 1934. Gordon Whittaker graduated from the B. Y. with a B. S. Degree in 1938.

CHAPTER III

JANE MARIA SHEARER WINES SNOW

Jane Maria Shearer Wines Snow was born February 12, 1819, in Luzern County, New York. She was married to a man named Wines in 1835. By him she had three sons, Leonard, Norman and Ira. Her husband was well to do and she did not lack for the comforts of life. She was an educated and cultured woman, having been trained to be a school teacher; but having married young, she never taught school. When about twenty five years old her husband died.

Soon after his death, she joined the Mormon Church and moved to Council Bluffs and from there came to Utah in William Snow's company and was married to William Snow that same year. When William was called to move to Fort Supply to establish a station to assist the emigrants he took Maria with him. They built a one room log cabin. As they had no glass for windows, they oiled a piece of factory cloth which let in enough light to serve as a window.

The severe cold of the winter froze the vegetables until they were hard as rocks. One cow helped out for food. The stay there was short, as Johnson's army approached when they had been there but one year. The Snows were then called home, with instructions to burn their log cabins, so as not to leave anything for the army. The company at Fort Supply was also advised to set fire to the grass to delay the march of the army by destroying food for the army mules and horses.

When he arrived in Salt Lake, he found the saints preparing to move South, so he joined in the move and settled his families temporarily in Lehi. But Mr. Snow came back to Salt Lake City and was one of the men left to set fire to the houses providing the army entered the city.

While William was on guard at the City, two men were sent out by Brigham Young to spy on the approaching army that had neared the City. They were captured and taken to Johnson's camp. As they had expected, in case of capture the two men were searchingly questioned. Both had agreed to stick to the same story. Before being questioned, however, they had been separated. They told the questioning officers that there was a detachment of soldiers on every block and the woods were full of them.

The stories agreed so well in detail as to convince the army of great danger ahead and seemed to frighten and delay them.

About the second evening, an emigrant train came through with a herd of cattle. One of the Mormons slipped from the

campfire, and by taking off his shoes, managed quietly to join the herd of cattle and conceal himself. A storm helped to conceal the man's escape, but the muddy socks made traveling very uncomfortable. As the man proceeded with the herd toward Salt Lake, he found a dry pair of socks, changed them for his wet muddy ones, put on his shoes, and reached the city in safety.

The other man, Mr. Stowell, was more closely guarded. While there was some uncertainty as to proof of the fact that the two men were spies, and there was a question of the army's right to shoot them, there was no question about the desire to get rid of Mr. Stowell.

One evening at supper he was given a piece of pie but was impressed that it might be poisoned so did not eat it. Later on, one cold evening, an officer handed him a bottle of whiskey. Again he feared that it might be poison, so when the officer had gone he pulled out the cork and laid the bottle at the head of the bed. The next day a soldier in a neighboring tent was found very sick. The officer that gave the whiskey came by, found the soldier sick, and remarked, "So it was you that drank the whiskey intended for Stowell." The soldier died.

A few days later, there was an opportunity offered for Mr. Stowell to escape. He overheard a remark that the pickets would catch him and kill him as he went through the lines. The pickets seemed less to be feared than the officers so he took the chance.

By this time, Governor Cummings had reached the camp on his way to Salt Lake, with a plan for a peaceable settlement of the difficulty. As he drove from the camp he overtook Mr. Stowell before he had time to reach the picket lines. The Governor offered to give Mr. Stowell a ride and thus again his life was protected.

When the Governor reached Salt Lake, William Snow stood guard at one of the houses filled with straw. Governor Cummings enquired the purpose of the straw. When told that the homes were to be burned if the army attempted to enter the City and use them, this fine new Governor shed tears.

He gave orders for the army to march past Salt Lake to Camp Floyd, where their permanent camp was located.

When William Snow was called to Southern Utah in 1865, he made preparations to take the two wives that had the younger children and left Maria and Roxanna in Lehi.

Maria had a son about fifteen years of age who was able to look after her, see to her garden, milk the cows, and such matters. Ira Wines, an older son, had a good house, and as he was moving away he moved his mother into his home where she remained until Mr. Snow moved her down to Pine Valley two years later.

Maria was in the presidency of the first Relief Society of

Pine Valley. At the death of her husband she took some money that her father had left her and went to New York to search for genealogy and did work in the temple for several hundred people,

She had four children by William Snow: William, Maria, Mary Lorena, and Mason.

WILLIAM SNOW JR.

William Snow Jr., was born at Salt Lake City, August 28, 1850. He was the oldest son of William Snow to reach Salt Lake City. He moved to Lehi with his parents in 1856 where he attended school for several years.

When he was fourteen years old he went to Nevada with his brothers, Leonard, Norman, and Ira Wines. They were his mothers children by a former marriage.

In 1868, while the father was in Pine Valley he came there with a herd of horses for the purpose of exchanging them for cattle. Most of this winter he spent on the range near Pine Valley caring for the horses and cattle. In the spring he returned to Nevada. He spent considerable time near Elko and later held interest in a large ranch at Diamond Valley.

He married Bell Pritchard, a woman of high character and unusual ability. March 3, 1880. She was born December 11, 1855.

They prospered in Nevada and sold their property for \$10,000 which for that time was a great deal of money. They took their money and moved to Spokane, Washington where they lost their hard earned money and he again started to work for wages. But they soon prospered again and he managed a large hotel for many years.

Their children were: Lilly C., born November, 1881 at Lehi, Utah; Hattie May, born December 10, 1892 at Elko, Nevada; J. Blaine, March 20, 1884, Buby Valley, Nevada; Fanny N., January 7, 1887 at Elko, Nevada; Robert Harold, September 23, 1890 at Elko, Nevada; Ross Bernard, November 23, 1895 at Spokane, Washington; Roger William, March 1, 1898 at Spokane; Rose Bernard, August 9, 1896.

William Junior, died October, 1926. His wife Bell died March 2, 1936.

MARY LORENA SNOW

Mary Lorena Rencher was born on January 12, 1860, at Lehi in the Mud Fort. As a child she had a very sweet dispo-

sition. She was a constant companion of her sister, Celestia, until the sister was taken to Southern Utah.

When Lorena and her mother moved to Pine Valley to join the rest of William Snow's family, they had a home across the street from Celestia's mother and the close association was resumed.

While in Lehi, Lorena had better advantages in school and was very quick to learn so when she and Celestia started to school in Pine Valley, Celestia sensed the fact that Lorena was ahead. Celestia had to study hard to catch up. Lorena's writing was very hard to equal.

When not occupied in school or working at home, she spent considerable time knitting. In the fall of the year after the grain was threshed and the clean straw piled high against the barn shed, groups of girls oftentimes sat on the straw, knitting. Oftentimes Lorena would run races with the other girls.

Many delightful times were spent at the dancing parties and sewing bees. There were fine boys to associate with at these parties. The amusement was always natural, informal and wholesome. One of the young men she became acquainted with, James Rencher, owned a farm in Grass Valley, adjoining the property of John and Royal Gardner.

Lorena married James Rencher and they moved to the farm about five miles from Pine Valley. About the same time Celestia married John Gardner, and Chloe, another sister married Royal Gardner and they moved to the farm. The homes were conveniently close so the association continued.

Three other families moved to this valley, a village was formed, a school house was built and a Sunday School organized with James Rencher as the superintendent. He was a very spiritual man and had a remarkable manifestation.

He owned a winter home in St. George and as their children grew older he moved the family there during the cold weather. That left Mr. Rencher alone for considerable periods of time on the ranch. One day when returning from St. George and as he neared his home he saw a man walking along the road. To travel by foot was not a usual thing, so Mr. Rencher offered to give the man a ride. The stranger accepted the offer and the two men were soon conversing about the Book of Mormon. He told the stranger that he was alone at the ranch and would be glad to have him come and stay for a few days. But the stranger replied that he had other business and should be about it. So when they reached the forks of the road that led to Pinto the man took his leave.

His abundant information of the Book of Mormon struck Mr. Rencher as being unusual. A moment after the stranger had

alighted Mr. Rencher turned to observe him again. The man was gone. In speaking about the incident after, Mr. Rencher usually said, "My, what that man told me about the Book of Mormon!" It was his firm conviction that the stranger was one of the three Nephites who were promised that they should never taste death. Mr. Rencher was a great student of the Book of Mormon and this incident was a vivid memory to him.

During her winter residence at St. George, Lorena became very much interested in the Relief Society and the Daughters of the Pioneers. She had many of the traits of her father, William Snow, and in connection with the Relief Society, she visited the widows and the fatherless and gave of her means to the poor. Her husband was well off and many poor people benefited from her generosity and good will. Along with her material gifts she always brought good cheer. Being gifted in the line of elocution she was very prominent in reading and entertaining in many social functions.

MASON LEVI SNOW

Mason Snow was born at Lehi, Utah, January 17, 1862. His mother lived in the same house with his father's other two wives. Each wife had two rooms in this apartment house type of a home.

The roof of this long house had a row of poles and on these were laid a thick mat of willows, which were covered with straw and dirt.

This roof held its own with the sun and the wind but was no match for the rain. Mason remembers one storm that lasted for days and the rain dripped constantly through until the boards which formed the floor went slosh! slosh! as he walked across it.

Mason's mother had been married to Ira Wines and had five children before he died. Two of these had died when very young but the other three came to Utah with their mother. They had mail contracts and freight lines in Nevada and took Mason's older brother, Willard to help them.

When Mason was five his mother moved to a four room adobe house. This to him seemed such a wonderful home that the pleasant memory of it remained through life, though he lived there but one summer and two winters.

There was a plot of ground for a garden at the new home. When Mason saw his mother prepare the ground and plant the seed he wanted to be a gardner. She gave him a little square of ground and some corn and let him plant in his own way. He planted the kernels so close together and the corn grew so tall it seemed like a forest to the young lad. The good mother encouraged him and said that he would be a good farmer.

Mason had heard his sister, Maria speak of a ruler she used at school. He was curious to see a ruler and teased her until she took him to school. He had expected to see something round like a wheel and was very much shocked to find that a ruler was but a straight stick with curious marks on it.

His sister was one of the older pupils who helped Mr. Sargent with the younger pupils so she took charge of Mason that day. He got along so well he continued to go.

Maria had planned a dance for the younger children, Mason felt that he was a pupil of the school and must go. So his kind sister began getting him ready. When she had his pink undershirt and underpants on, he began jumping up and down shouting, "I'm ready! Let's go! Let's go!"

Shortly after Mason was four his father had moved to Pine Valley with the other two families. He returned for Mason's mother after two years, when he had prepared for her there. She was watching, one day for her husband's return and on seeing him approach, called to Mason to come and see who the man entering the yard was. The young lad ran to the window, recognized the father and called, "That's Father! That's Father!"

Maria's sons, Norman, Leonard, and Ira Wines had fitted their brother William with a new wagon complete with bows and a good cover with a fine team and sent him to help move the mother south.

After William Jr., had reached Lehi and his new wagon was standing in the yard, Mason went out to look at it. Someone had removed the double-trees, to which the horses are hitched. Mason noticed this and ran into the house and exclaimed that his father could take the new wagon because it was an ox-wagon now as it had no double-trees and William Jr. could not use it because he had only horses.

About a year previous to the departure, Maria had married Mr. Sargent, and they joined the company on the journey to Pine Valley.

Leonard, Norman, and Ira bought their mother a home in Pine Valley where she lived with Mason and Lorena for many years.

When Mason was fourteen, William Jr. came again from Nevada and took his mother, Mason, and Lorena on a visit for a whole year. Norman Wines, who lived at Ruby Valley, had a contract to carry mail from Elko to Eureka, a distance of one hundred miles. His mail riders were often dishonest, so he hired Mason, while on this vacation, to carry the mail for him. But he cautioned the young man to be absolutely honest with every cent of money entrusted to him.

The ranchers along the route who lived far from towns oftentimes sent by Mason for small items of supplies. When they found that he returned their change with scrupulous honesty they oftentimes paid him small amounts and frequently gave him meals. This made the lonely ride more pleasant.

William Jr. warned Mason not to stop for strangers as there were robbers in that part of the country. One day a man stopped to ask, in broken English, some question, perhaps some direction. Mason feared it might be a robber and dashed away leaving the stranger gasping in surprise.

The last trip Mason took was a difficult one. It was late in December of that very cold Winter of 1876. Grown men were being frozen to death over that part of the country. Riding a horse is one of the coldest jobs a man can find. Here was a fifteen year old boy riding two hundred miles; oftentimes the ranches were thirty and forty miles apart. The weather was clear when he set out but on his way the snow began to fall. It covered the mountain pass about two feet deep and his poney had to break trail. On one long open stretch the weather turned bitter cold and the lad thought he would freeze to death. But he kept pressing his horse onward. The sight of an old shed at a deserted ranch gave him courage. When he reached it, he found the ground dry under it. By jumping up and down, stamping his feet, swinging his arms vigorously, he got the blood to circulating and felt fairly warm. He reached home safely.

In his mail bag was a letter to his mother, from her son Leonard, telling her that if Mason got through alive on that trip not to let him start out on any more as travelers were freezing to death over the country.

In the Spring, William Jr. took his mother, Lorena, and Mason back to Pine Valley. Mason worked with his brother, Charley, on the farm for a few years. In those days a horse was a very important animal and farmers took great pride in their own horses. One day while Mason and Charley were out for a load of wood, they met Jim Cooper on a horse of which he took great pride. When Jim began to boast, Charley said that one of his horses was faster and a better puller than Jim's. After a heated argument the two horses were hitched to each other. At the signal, Jim struck his horse, it jumped quickly and took Charley's off its feet then dragged it around before the fallen horse could get footing. Then Jim, good naturedly, explained to the boys that while they had a good horse, they did not know how to compete in such a match. They had learned their lesson and all parted friends.

In 1879 there was discovered a very unusual mine on the Virgin river about 50 miles from Pine Valley. Silver veins were found in the red sandstone and in many cases rich deposits lay

on the surface of the ground. For a short time this was a boom town. William Sargent bought a team and set Mason to hauling lumber to this camp. In May of that year he left for Payson, almost 300 miles away to get a load of goods for Sy. Hancock, who owned a store in Pine Valley. The young man traveled in a two wheel cart, since he planned to get a new wagon with which to bring the goods home.

While camped at Beaver, a stranger came up to the camp fire and inquired of Mason the direction he intended to travel. On learning he asked if he might ride to Payson. Mason replied that he had his own bedding, provisions, and the grain for the horses which took up all the room. But the man explained that he had but little money and seemed very anxious to go, and said that he would pay some for the ride.

That night the stranger suggested the two sleep together. Mason wondered whether he might be a thief or even be lousy. In the morning when Mason awoke the stranger was up and dressed. There where he slept was a long sharp knife. He saw Mason's surprise and explained the circumstances connected with the possession of the sharp double edged, finely carved hilt of the knife, then made Mason a present of it.

The stranger proved a pleasant companion for the several days together. On reaching their destination they found that the wagon had to be assembled. The man was a willing and useful help in this task that would have been very difficult for Mason alone. In the six days of travel neither learned the others name.

On entering a store in Payson, the owner asked Mason where he was from. When told that he was from Pine Valley, the proprietor asked if he knew William Snow.

"That's my father," Mason replied. Then the man told Mason that he had seen an account in the Deseret News of the father's death. This was sad news, indeed, for Mason who was then so far away and so lonely. The journey took about thirty days.

After returning home he lived five years with his sister Lorena, who had married James Rencher of Grass Valley. Mason then went back to Pine Valley to manage the farm of William Gardner who had left for New Zealand on a mission. There was plenty of opportunity to fall in and out of love with William's daughters while caring for the farm.

On William's return, Mason went to work for a friend in Castle Valley and Price, Utah. While working there, Mason contracted a severe cold and while in bed a fire broke out in the corral. He got up and worked all night to prevent the fire from spreading. The next few days he seemed very seriously ill. His

friend Mulholland happened one day to be at the rail road station when he saw a friend, who was a doctor, get off to walk around a few minutes while the passenger train was stopped. Mulholland grabbed him by the arm and led him across the field to the sick man. As the two rushed back to catch the train the doctor explained that Mason had pneumonia and must be taken to Provo to a hospital immediately.

On recovering from his sickness Mason returned to the Whitmore ranch at Price to find a new hired girl, Betty Marsing, working there. They paid little attention to each other until one evening when he returned from town quite late, he found her still up. He inquired if she were waiting for him. She replied, "Yes, I am." They laughed and began to get acquainted. She told him of her people and of herself. A joke and a good natured reply has led to many a romance. It led to one for Mason.

Until they were well acquainted, she thought his name was Neighbor. One of the men on the ranch had started to calling him Neighbor and Betty had heard no other name. She was quite relieved to find that it was Mason Snow.

Mason spent almost five years at the Whitmore ranch where he had many interesting and exciting experiences. Mr. Whitmore butchered some of his wild cattle for the market. In one side of a large corral he built a chute to the slaughter pen. He had trained an old gentle cow to march down the chute when the horseman rode into the corral. The wild animal would then follow the gentle Jezebel to its destruction.

The ranch men corralled one steer that was so vicious that he chased all horsemen out of the corral. In one end of the corral was a large straw stack around which was a fence. Some of the men got on this fence with their lassos and tried to throw their ropes on the vicious animal. Each time they threw the rope the steer rushed at the men with a terrible bellow. One time he jumped over the fence upon the straw stack. He then slid down and crashed through the fence into the corral again. Mason finally got a lasso on the steer and the men managed to get him tied to the fence. Mason kept the long polished horns as a reminder of the exciting incident.

Mason and his brother, Frank, had planned to be married in the St. George Temple at the same time and had arranged to meet in Pine Valley before the wedding. But there was a superstition in the family that it would bring bad luck for two members of the same family to be married on the same day so Frank was sent down to be married a day ahead of time.

Annie McQuarrie, a dear friend of Mason's sister, Lorena, had a wedding dinner prepared for Mason and Betty after the ceremony.

The young couple encountered a raging torrent in the Salina canyon on their return home. Mason rode one of the horses out into the stream to see how deep it was and to see if the wagon could cross. Betty was greatly alarmed to see him ride into the roaring stream. She cried out, "If you are drowned, what will become of me?"

The water was swift and the canyon steep, but he returned safely and in safety took the young bride across. When thinking of this crossing, for many days after, she heaved a sigh of relief to think that experience was behind her.

They lived at Deseret Lake for two years where their first girl, Rose, was born. They then moved to Cleveland to make their permanent home.

In 1895, Mason was chosen to be president of the Cleveland Mutual and continued in this office for six years. He was then chosen by Peter Oveson as a counselor in the Bishopric. When Bishop Oveson became Stake President, Mason became a high council member.

When Mason was in the Bishopric, Betty was selected for the presidency of the Primary. He said, "Oh! Betty couldn't do a thing like that. She is too timid." But the Bishop insisted that she was just the person for the position. She proved to be very efficient and successful and later held many responsible positions in the Church.

La Rue Snow Young says of her father, that he had good dramatic ability and spent much time and gave willing service in public and social life.

"In business dealings he always gave others the benefit of the doubt and guarded his honesty with jealous care. A business associate said that if all men were like father there would be no need of laws. He was as dependable as the sun, when his word was given. If he had a job to do such as, ward teaching, or a special class that others might take lightly; he took it as a high obligation: All church duties from those of presidency to member he gave loyal and conscientious attention. In this connection I have thought of him in the light of the scripture.—'Ye have been faithful over a few things; I will make ye ruler over many.'

"My early recollection of him is a most pleasant and peaceful one. In the evening he often sat nodding over his books, in church he often sat napping, but he managed nevertheless to absorb much more than the average man.

"Father had good dramatic ability and spent many years of participation in ward dramatics. Sometimes he built a complete set of stage scenery and did many jobs which attend amateur theatricals in a small town. I remember when a small child of